Women Empowerment as Panacea to Social Media Challenges in the 21ˢᵗ Century Muslim Society: The Role of Muslim Women Faith Based Organizations in Nigeria

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Abstract

Islam, the only world accepted revealed religion in the side of Allah (SWT), deals with the entire gamut of human being, social media inclusive. For the consistency of human culture and society, *sharia* is not silent on the concept, idea, characteristics, significance etc. of social media and it provides detail principles, directions and guidelines for social media approach among its followers. Several verses in the Qur'an, prophetic traditions as well as juristic verdicts abound to these references. However, despite these divine regulations many Muslim men and women nowadays abuse the use of social media platforms in many ways particularly in the area of pornography; all in the name of sex-education and civilization which is alien to the ideal practices in Islam. This unfortunate development requires urgent attention and right approach from Islamic scholars, the *Ulamah,* Muslim organizations and groups through women empowerment particularly Muslim women faith-based organizations. Muslim women faith-based organizations is a manifestation of Islamic resurgence in this century. It is formed not only for the purposes of Islamic propagation along, but also to fulfill a vision and serve a mission of reo-orientation, revitalization, rehabilitation and re-instatement of Islamic values and cultures in the mind and attitudes of Muslim women and Muslim society at large. This paper therefore analyzes the concept of social media in Islam, its categories, its significance, position in sharia as well as the challenges it's posed to the Muslim society. On the other hand, the paper examines women empowerment as panacea to social media challenges through Muslim Women faith based organizations. The method of data collection involves the use of primary and secondary sources data.

Keyword: Social Media, Women empowerment, Vices, Muslim Women, Organizations.

Introduction

Social Media refers to online communication channels wherein users create and share content and interact with each other in many ways. These social media channels provide easily accessible and easily usable platforms and enable the users to communicate with each other freely. With these, people can now share their opinions on everything to many people much more easily (Boczkowski, Matassi, & Mitchelstein, 2018).

The effect of social media is just as television turned a nation of people who listened to media content into watchers of media content, the emergence of social media has created a nation of media content creators. The research dictates that, more people get their news via the Internet than from newspapers or radio. Face book and WhatsApp make news a more participatory experience than before as people share news articles and comment on another people's post.

Islam been the accepted religion in the site of Allah (SWT) has indeed provides detail principles, directions and guidelines for social media approach among its followers with regards to the way and manner they should receive, disseminate or assess information. For instance, Qur'an 49 verse 6 addresses believers to critically examine any information that reaches them where Allah (SWT) said in this regard:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ

"O you who believe! If a troublemaker brings you any news, investigate, lest you harm people out of ignorance, and you become regretful for what you have done". (Q.49:6)

In line with the above, Allah (SWT) accuses those hypocrites who trashed the personalities of His messenger Muhammad (SAW) by sharing and disseminating lies and slander against his wife (A'isha the chest) where He said:

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُبِينٌ

"Why, when you heard about it, the believing men and women did not think well of one another, and say, "This is an obvious lie"? (Q.24:12)

According to *Imamush-sha'arawi* in his *Tafseer* while translating Q24: Verse 15 where Allah (SWT) said:

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ

"When you rumored it with your tongues and spoke with your mouths what you had no knowledge of, and you considered it trivial; but according to God, it is serious". (Q.24:15)

The apparatus for receiving information in human parts is ear not tongue, but due to their eagerness to disseminate the information, Qur'an described them receiving it through their tongue and instantly passing it on with their mount without thorough investigation, unfortunately this is exactly the picture of Muslim society in the present contemporary by the social media users where Muslims abuse and misuse social media platforms by sharing, assessing, watching and disseminating information, nudity, pornography, vices, evils, hate speeches with the name of breaking news, sex education, civilization, development, progress and advancement.

The above untoward approach to social networking requires urgent attention from our teaming Islamic scholars, Muslim organizations and groups, particularly Muslim women faith based organizations, to fulfill a vision and serve a mission of reo-orientation, revitalization, rehabilitation and re-instatement of Islamic values and cultures in the mind and attitudes of Muslim women and

Muslim society at large through their daily activities and programs so as to cub the menace and harness the platforms of social media in line with the principles and teachings of Islam.

Origin and Development of Media

Communication is believed to be man's second most important need after biological needs. In fact, to satisfy some biological needs man must employ verbal or non-verbal communication. Distinction is made between verbal and non-verbal modes of communication and combination of verbal and non-verbal.

A variety of nonverbal modes of communication developed right from early times include instruments such as talking drums which comes in many shapes, sizes and names; it is used to send different types of messages within and or between communities/villages (Phutela, 2015). The gun is also one of the traditional non-verbal instruments of communication in many parts of the world.

A gun short at night or during the day conveys the message that a very important person has died and that, burial ceremonies are about to commence in the case of the non-Muslim societies, the sound of a gun may also indicate that, a very important chief has been or is about to be installed or a very important community festival is in progress or about to commence (Anyanwu, 1993).

Apart from instruments, other symbols of communication abound in traditional societies include facial tribal marks, dress patterns, hair style, and palm leaves. Fresh leaves put on road means something abnormal happened ahead, leaves are put on lorry and cars means that, the vehicle is conveying a dead body. A Fulani lady wearing white singlet is indicating that she delivered only a child, while the one wearing only a breezier at the top is not yet married. Native doctor alias juju men also rub white chalk or black to show that, they are capable of handling divine hidden mysteries and to remove evil spirits by remote control and herbal medication.

Numerous factors have brought the need for distant communication from time immemorial in the world state; numerous devices were put into use so as to communicate from one location to another. Examples of such previous devices are fire/smoke, drums, and town criers. However, these old means of distant communication were very limited in achieving fast instantaneous communication. As such, because of these needs a chain of scientific and technological innovations that enabled faster and wider communication have now been made through net/social media platforms.

Concept and Categories of Social Media Facilities

Social media is the collective of online communication channels dedicated to community-based input, interaction, content sharing and collaboration. Websites and applications dedicated to forums micro blogging, social networking, social bookmarking, social curation, and wikis are among the different types of social media (Morris, 2020). The chatting facilities enable the users talk and exchange views with other like-minded people. Several Social media facilities and forums are available on the Internet which facilitate the users exchange their views on different issues and problem; and thousands of people are practically doing so. For instance, Quran Forum, Fiqh Forum, Women Forum, Students Forum, Face book, WhatsApp, YouTube, Twitter, Talk, Viber, Google+, Google's, Wikipedia, LinkedIn, Reddit, Pinterest, Instagram, Vinen, Flickr etc. are also available (Batrinca & Treleaven, 2014).

Through the social media facilities which are popular free social networking websites that allow registered users to create profiles, upload photos and videos, send messages and keep in touch with friends, family and colleagues. Accordingly, literature showed that users spend more time on the social media facilities that any other websites (Malita, 2011). Islamic propagators can make use of it to sensitize the mind of Muslims and non-Muslims on different issues that has to do with Islam.

If women based organizations such as FOMWAN/Women in *Da'wah* in Nigeria could be very much conversant with the application of the social media facilities in the field of *Da'wah* to Islamicaly sensitize the minds of Millions social mead users on Islamic history, Islamic jurisprudents (*Fiqh*), Qur'an and other related fields of Islamic studies can go a long way in harnessing the role of social networking base on Islamic perspectives.

Relevance of Social Media in Islam

Like all other means of Communication, the Internet too does not exceed to be a means of Communications, since it stands occupied largely by the anti-Islamic forces; it offers most programs and material which is harmful to Islam. That the Internet is being employed for anti-Islamic purposes cannot be a sufficient reason to hold it unlawful, instead, Muslims are required to use it for virtuous ends and cater to the pursuant to the Truth. Keeping in view the nature of Internet, there is no wrong with the use of it, it may be even recommendable good means and may be adopted as a very efficient tool for sending the messenger of Islam across the globe (Usman, 2013).

Many scholars supported the use of social media platforms as a useful means of *Da'wah* like Isaam Abdul Haleem Hashish, professor Department of Information Technology, University of Cairo and in Qardawi have made the following discussion, "We are required to carefully study the development process of the Internet and that in what areas of life we may benefit from its working. Obviously, we may employ it for our many social, religious, environmental, urban and military problems. As far as the introduction of Islam and Islamic civilization and culture is concerned, Muslims first, must confess the fact that, due to many reasons, Islam stands defaced and misunderstood worldwide. It is therefore a common duty of the *Ummah* to do its best to introduce Islam and its teachings to the world at large and rectify the generally misunderstood image of it. For this purpose, we have the internet today, a marvelously effective means. The world will know about Islam only with what we upload the internet. As a result, our religion shall remain intact against the disinformation and the malicious propaganda being done by the media on a worldwide scale. In fact, the right kind of information about Islam has to be offered to the world through the Net so that the people may get benefit from it to the maximum" (Qardawi, 2009).

Position of Shari'a on Social Media

In the past, when the *Ulama (Scholars)* were confronted with Greek mythology and philosophy, renowned *Ulama (Scholars)* rose to the occasion, developed the *Ilmul kalam* (controversial creed matters) *on* the pattern and style of the Greek philosophy, and served a very urgent purpose. Present age is of scientific discoveries and advancements. The development of science and technology in every sphere of life has given rise to many newer issues which were quite unconceivable in the earlier age of the formation and development of Islamic *fiqh* (Jurisprudence). This entirely changed situation dictates that, the Scholars *Ulama* and the Muslim jurisprudents apply

themselves to find solutions to the modern problems and issues in the light of the Islamic Jurisprudence.

Ever since the first age of the Islamic history, all the available means of communication have been in application for the purpose of propagation of Islam and Islamic teachings. Exhibition of eloquence, oratorical and poetical skills at the market of *Ukaaz* in *Makkah*, entering mutual contention and imprecation with the peoples of other religions and given good counsels to the general Muslim masses offered the best practical examples of this application. When the changed circumstances forced the Muslims to employ the swords and spearheads for the defense of Islam, the *Ummah* withstood the challenge. However, Islam did not spread through sword or weapon, it defense event not allowed only after some years of suffering. Then it stated as in Qur'an permission have been given to those fight to defend themselves from the oppressors. So, Islam is religion of peace and promotes peace (Alsheha, 2012).

Likewise, when the Islam attacked by the Greek philosophers, the Islamic scholars rose up to face the challenge successfully by learning the invaders' philosophy. But when the spirit of resistance and confrontation began to waver and the new knowledge and thoughts began to be treated as prohibited things; and Muslims withdrew from competing with the inimical rival nations, the natural result was that, Muslims were cast out from the field of competition.

Alsheha (2012) added that if the use of some forbidden things may be permitted in the actual battlefield under the law of compulsion, why the field of ideological combat be denied of the employment of some things which normally are outlawed? Undeniably, the enormity and intensity of the ideological combat is by no means lesser than the warfare in the actual battlefield.

The *Ulamah* and Islamic scholars began to determine the position of the Islamic law (*sharia*) towards those means and instruments. Keeping in view both their good and bad effects and beneficial and harmful aspects of those means and instruments, the *Ulamah* arrived at a unanimous viewpoint that, those means and instruments in themselves are neutral, like the sword which could be employed both for good and bad, positive and negative ends. If it is employed to defend Islam and uphold the truth, it shall of course be an act of great merit. If, on the contrary, is used to defy the Truth, espouse the course wrong, Falsehood, and injustice and to subject others to one's cruelty and tyranny, such a use shall undoubtedly be held unlawful and utterly unacceptable to the *Sharia* of Islam. The nature of use of these instruments and means is the yardstick by which to determine the lawfulness or otherwise of their use. As a matter of principle, since the means and instruments are not meant for their own sake, the legal ruling on them could not be given as such. The legal ruling pertains only to the nature and purposes of their use for lawful purposes will be acceptable to *Sharia* if the process does not involve unlawful acts. Likewise, their use for un-Islamic purposes shall be considered unlawful. However, previous scholars argued that Information and Communication Technology and other useful technologies can be used in *Da'wah* (Lubis et al., 2011).

Social Media Challenges in the Present Contemporary
It's a fact that social media handle offers positive opportunities to its users as previously explain in this paper; however, the challenges of social networking in the present contemporary Muslim societies seem to be destructive, devastative and dangerous to societal norms and values preserved and prescribed by Islamic principles and teachings. Previous studies shown that the use of social networks encourage moral decadence, nudity, pornography, evilness, lesbianism and guy

(Lamidi, 2020). Furthermore, social networks increase immorality and cybercrimes within the society. Organizations became nuisance to the entire Muslim societies through the influence of social media by uploading and exposing nudity with the name of sex education and guide as if they have been employed to destroy and cripple Muslims with their societies, a conspiracy that Muslims most stand firmly to the rescue of their people and societies.

A Muslims society is known with its uniqueness in all ramification of life as enshrined by sharia, more especially in the aspect of shyness. Imam Bukhari reported a Hadith on the authority of Abu-Masood Udqbah bin. Amir al- Ansaree al- Badree who said: *The Messenger of Allah (SAW) said: "Verily, from what was learnt by the people from the speech of the earliest prophecy is: if you feel no shame, then do as you wish".* (Rixsiboyevna, 2019).

In the pass, Muslims in their societies considered exposing nudity by both sexes as taboo, women in some instances did visit their relatives at night, and you hardly see adult male and female holding each other's hand on the street and public places. Morality prevails everywhere unlike the present situation where moral decadence replaces good once due to the presence of social media platforms.

I was shocked one night while scrawling and assessing my Facebook handle where I came across a video clip of a health worker in a health facility in which two remote Muslim girls who look like street hawkers came to her insisting that the woman should plant any of the contraceptive method such as implanon, Norplant and jadelle. Amazingly, the woman made it known to them that the contraceptives should be used by couples only or in special cases recommended by a physician, but arrogantly the two ladies came out boldly to tell her that if she refuse to plant it for them they can go to other health facility where they shall be attended to regardless of their status and age, after which they left insulting and shouting at the woman while she was supplicating for Allah to come to their rescue saying "*Allah yashiryeku*". No doubt this is among the repercussions and influence of social media within Muslim societies.

There are hundreds of groups, sites, handles, platforms, and organizations all over the world and these become a treat to Muslim societies due to their negative influence in terms of exposing and spreading nudity, pornography and nakedness in both pictures and videos. The most disheartening is that, they claim educating the Muslim Ummah which according to them Muslims are left out in the present contemporary when compared with their counterparts in the non-Muslims societies of the 21st century. Even though Allah (SWT) calls on Muslims to desist from any sort of evilness either hidden or apparent where He said:

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَٰلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

………. *that you do not come near indecencies, whether outward or inward; and that you do not kill the soul which God has sanctified-except in the course of justice. All this He has enjoined upon you, so that you may understand. (Q.6:151)*

Muslim ladies in different societies do emulate the act of indecencies through social media handles; more so, through the same net our young teenagers become responsive to evil acts and immoralities such as sodomy, homosexuality, adultery and fornication, deceit, drugs addiction, frogs etc. Unless web sites are felted it is possible for young children to view unsuitable materials and sites on the net.

To minimize, filter or even block the evil websites in the internet as done presently by some Islamic countries like Saudi Arabia, Sudan during the era of Umar al-Bahir etc. expert can do that through the worldwide system to which more than 600 million people of the world are attached and share the whole gamut of the information it has.

Cases Exposing Social Media Challenges in Muslim Communities

It is still frightening to see how ladies crave for iPhone especially the latest iPhone when they are put in the market. Recently this day Newspaper carried out story of **a** Ghanian slay queen who vow to do anything for an iphone to the extent that will let men sleep with her in exchange for the product that will enable her to assess social media platforms. In the post which she added her photo, the lady posted her caption hinted she's ready to allow men have their way with her so she could get money to purchase the phone.

The most dangerous challenges facing Muslim societies with respect to social media are some sites and groups who spread and propagate nudity and pornography in the name of sex education. For instant, a video clip was uploaded in You Tube on May 20th 2019 around 5: 38 pm displaying a lady who was in a complete Islamic dress together with *Nigab* (a cotton use by some Muslim ladies to cover up their paces) adulterating and initiating married women who pace challenges of sexual satisfaction from their husbands to simply join lesbianism which is to her is the only solution. The lady in the video added that a man doesn't satisfy her sexual desire, so she prefer a lady; she concluded by calling on women to engage in lesbianism for astonishing sexual desire.

Another node site uploaded by *Gidan Ma'aurata* (couple's House) on April 2019 where a female lady in *Niqab* portraying dog style and different types of male dicks, same as *Malaman Sirrin Matan Zamani* site uploaded on 15 January 2019 portraying nudity in the name of sex education.

Other social media that promote moral decadence within Muslim societies include: Manyan Matan Arewa, Naija Swagss, Ogalka Somalia, Arewa Beautiful, Arewa family, zamzam qali, Matan Zama'ni, Girls only, Luxury modes by shinetimeworld, Icandil promotion Chicago, Fehlox stany, etc. the above identified sites, group and organizations uploaded nodes pictures and or pornography spreading and initiating Muslims young and old sexuality and sexual behaviors such as heterosexuality, homosexuality, bisexuality, oral sex and autoeroticism freely through social media platforms, and the most worrisome about it is that any person who is handling android phone can easily has access to these sites via Facebook, YOU Tub or Instagram in a simple way and with a lower data not until the person subscribe or log into to the sites directly.

Most girls and adolescent boys are coerced and lured into sexual intercourse by the influence of the above mentioned sites of social media platforms as at the time of first sexual intercourse most adolescent lack knowledge about sexuality and reproduction, first sex is often through experimentation in which case the parties involved are not really prepared for it (Hatzenbuehler, McLaughlin & Xuan, 2012).

Most of the social media users now have become involved or familiar with one sexual behavior or the other such as:

1. Masturbation: manual manipulation of one's genitals. Mutual masturbation is two parties doing this reciprocally.
2. Sodomy: anal intercourse. It may be with same gender or partners of opposite sec.
3. Satyriasis: this is excessive sexual desire in a man.

4. Nymphomania: excessive sexual desire in a man.
5. Voyeurism: deriving sexual excitement from observing others undressing, making love, kissing, masturbating, petting etc. sometimes voyeurs are called "peeping toms".
6. Fetishism: using objects on erotic parts of noon's body for sexual pleasure.
7. Frotteurosexuality: preferring sexual pleasure gaining by rubbing one's genitals against another person.
8. Gerontosexual: preferring intercourse with an old man or woman.
9. Bestiality: deriving sexual pleasure from intercourse with animals.
10. Incest: sexual intercourse between blood-related family members.
11. Force sex and exhibitionism.

To curb these social media vices Muslim community should stand on its fit more especially Muslim women faith-based organizations as it is believed that women are the beck rode and the backbone of any society. A wise saying says "a lady's illness can only be cured by a lady"

Faith Based Muslim Women Organizations

Faith based Muslim Women organization is the manifestation of Islamic renaissance. It is formed not only for the purposes of Islamic propagation alone, but also to fulfill a vision and serve a mission of reo-orientation, revitalization, and re-instatement of Islamic values and cultures in the mind and attitudes of Muslim individuals and societies. Many of these organizations are developed for same aim and objectives, sometimes with diverse approaches. The need to have as many as these organizations in our societies with sincerity of purpose concentrating on different areas of Muslim lives is overemphasis (Fahm, 2017).

Prophet Muhammad (SAW) has fully realized the importance of collective work as a team so he established a group of lieutenants who work collectively and diligently with him in an organized and systematic way to establish the first ideal Islamic State of *Madinah*. However, these Islamic organizations have recorded great successes in many spheres of their activities, the Muslim lives and the development of their various communities through mutual assistance.

The formation of associations, club and societies, groups, unions, and organizations to work for the support, preservation and defense of Islam and Muslims socially, spiritually and otherwise is not an innovation in the history of Islam as been justified in the several Qur'an verses and prophetic traditions for Muslims to collectively enjoin good, forbid evil and assist one another in their daily endeavors. The Qur'an says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِّينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

"O you who believe! Do not violate Allah's sacraments, nor the Sacred Month, nor the offerings, nor the garlanded, nor those heading for the Sacred House seeking blessings from their Lord and approval. When you have left the pilgrim sanctity, you may hunt. And let not the hatred of people who barred you from the Sacred Mosque incites you to aggression. And cooperate with one another in virtuous conduct and conscience, and do not cooperate with one another in sin and hostility. And fear Allah. Allah is severe in punishment." Q.5:2

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"And let there be among you a community calling to virtue, and advocating righteousness, and deterring from evil. These are the successful".

The work deemed it fit to select some of the existing Islamic organizations to carefully study the application of their mutual assistance to the general public in curbing the identified social media challenges in particular and other social, spiritual, financial, and Medical services regardless of religious, tribal and sectarian affiliation.

Muslim Women Empowerment: The Way Out to Social Media Vices

Women empowerment is seen as the action of raising the status of women through education, raising awareness, literacy, and training. Women's empowerment entails equipping and allowing women to make life-determining decisions through the different problems in society.

A wise saying says "women illness can be best cured by women" it is based on this, stakeholders in Nigeria, should as a matter of urgent empower our teaming and courageous Muslim women to stand and face the disheartening social media challenges in our Muslim societies as most of the challenges come through abusing and misusing the status of uninformed ladies who softer extreme poverty, lack of guidance and secularization by western world together with their agents. The most influential Muslim faith-based Muslim organizations in Nigeria who are very much capable to stand and face the challenge if really empowered are:

1. Federation of Muslim Women Association of Nigeria (*FOMWAN*) and
2. Women in *Da'wah* (*Khairul Ummah*)

The article deemed it fit to briefly assess the background of the above two mentioned Muslims faith-based organizations, their major aim and objectives together with their streamlined programs as follows:

Federation of Muslim Women Association of Nigeria (*FOMWAN*)

Since about 1980, the idea began to form in the minds of some educated Muslim women of establishing a national Islamic organization for women. It was observed that there were educated Muslim women in various parts of the country (Nigeria) who wanted to increase their knowledge and practice of Islam. Some had already formed Islamic study groups. Some had organized classes for uneducated women, and some had established nursery and primary schools. Others were interested and wanted to serve Islam but were not in touch with others of like mind (FOMWAN, 2017)

Most of the organized groups operated entirely in isolation, not knowing of each other's existence. Therefore, there was no mutual encouragement and no exchange of ideas, programs or information. There was therefore need for a central focus to link all these groups together and to help establish new groups in areas where there was none before.

Another serious need was for a body, which could express the views of Muslim women at National and State levels. Many women societies already existed in the country mostly aiming at social progress for women, and some Muslim women joined such societies. However, in most cases they were dominated by non-Muslims who were not interested in an Islamic approach to social problems and current issues

FOMWAN, right from the national down to the local government levels is known to be an NGO with consultative status with the United Nations. Since inception, FOMWAN has made input into

policies through partnership with government thereby earning it an official stakeholder status in the Federal Government's Universal Basic Education (UBE), the Nomadic Education programs, and at the Joint Consultative Committee on Education (JCCE). The organization is also involved in the FG/UNICEF Qur'anic Education program. FOMWAN is a member of the Civil Society Coalition on Education for all (CSACEFA), an initiative that was initially funded by Action Aid. Various State and local government branches are also networking and collaborating with other non-governmental organizations (NGOs) in education and rehabilitation of *Almajiris.*

Women in *Da'wah* (*Khairul Ummah*)

The Women in *Da'wah* Group is an Islamic outfit that was established to encourage Muslim women and the *Ummah* in general to contribute in the propagation of Islam, assist needy and vulnerable mutually, help in curtailing atrocities and menace within societies etc. Currently, the organization has branches in across Nigeria.

Some of the major aim and objectives of the faith based Muslim Women Organizations include:

1. To provide a platform for Muslim Women to propagate the religious tenets among their fellow women and young upcoming girls
2. To assist new converts in understanding what the religion is all about and the need for obtaining the Islamic knowledge with a view to resetting them on the ways of Islam
3. Organizing Islamic workshops and conferences for women and the youth to strengthen their faith.

In order to entrench Islamic values, the organizations have streamlined the following programs for itself:

1. Assisting new converts to Islam especially those who were sent parking from their parents/guardians due to their new faith
2. Getting the new convert ladies have a befitting wedding whenever they find husbands.
3. Shouldering the responsibilities of the abundant ladies' education
4. Undertaking facility visits to prisons, NYSC Orientation Camps and Hospitals to aid and carry out *Da'wah* missions. Some sick persons have been assisted to seek treatment within and outside the Nigeria.
5. Undertaking education and *Da'wah* activities to rural and remote areas.
6. Intervention and relief assistance to internally displaced persons (IDPs) either as a result of natural disaster or communal crisis.
7. During Ramadan period, the organization carries out *Tafsir* for women in various places and has been recording a resounding success over the years as it has long become a rallying point for Muslim women. It is seen as a fountain of knowledge for women, especially as the organizations also carried out *Da'wah* session at the end of every month known as *Ta'alim.*
8. Apart from instilling the culture of Islam in women who as mother, the impact on society, is unquantifiable. The women in *Da'wah* also undertake special session for women on the Islamic method of preparing the corpse for burial.
9. Women in *Da'wah* also venture into one of the most important aspect of the Islamic teachings, i.e. catering for the orphans. Members of the organization at their individual capacities adopt orphan children.

10. In order to ensure that the Muslim women community remain abreast with the trends of events in the health sector, faith based Muslim Women organization periodically invites health experts to give talk/lectures on issues of medical challenges such as HIV/AIDS, Cancer, Diabetes, Drug Abuse, breast feeding, and First Aid among others.
11. In some communities with serious Islamic knowledge deficiencies, some of the Muslim organizations go out of its way to hire a female teacher to assist in teaching new converts about Islamic tenets and such teachers are paid monthly stipends from the lean purse of the organizations.
12. Apart from the core Islamic teaching programs, the Women in Da'wah group also organizes women for self-reliance by introducing training exercises in areas of Tailoring, Knitting, and other related trades.
13. Similarly, the organizations in some areas run Islamic schools.
4. Having analyzed the mutual support and assistance maintained by h in the religion based on the provision of the Qur'an and *Sunnah*.

Muslim women faith based organizations could uses the above mentioned avenues and programs if empowered socially, politically and educationally to give intensive course studies on the effects and danger of misusing social media platforms by citing many relevant authoritative Islamic sources and examples that can easily make the society understand and be ready to change for positive.

Conclusion

Muslim women faith-based organizations deal directly with women folk, youth and children at different level of society of which if these categories can be properly empowered, managed and controlled in a positive way, 50 percent of evilness and prostitute can be abridged, managed or reduced drastically to a minimal level. Latifah ibn. Ziaten says in this regard "One must look at youth as the future of any nation. Today, a young person should be followed from nursery school to middle school. What is happening is the opposite. We are focusing on the middle school and by then it is a bit too late."

Recommendations
1. Women should be empowered socially, politically and educationally by the stakeholders in Nigeria so as to stand and face the challenges of social media seen in our Muslims societies as women illness can only be cured by women
2. *Ta'alim* and grass root teaching of some selected Islamic Books authored by Prominent Islamic Scholars on the effect of misusing and abusing social media handles be made available during Muslim women faith-based organization programs
3. With the Muslim women faith based socio-political and spiritual contributions; the organizations have an open chance to embark on the movement to curb social media challenges in the present contemporary Muslim society, more especially the affected areas.
4. The Muslim women organizations should design a way to discouraging any identified faulty and deficient ideology which can affect the smooth movement of Islam features and its principles in the country by the users of social media platforms.

5. It is believed that one of the strategies used by the western world to spread prostitute recently within Muslim societies, is using women to seduce both men and women through social media platforms, Muslim faith based organizations shall help and assist through their local, state and national programs to sensitizing women on the serious need to shun sharing any nude pictures, pornography, information or any sexual behavior that is contrary to the teachings of Islam and its ideologies. According to a saying "woman's illness heals only by woman"

6. Educational institutions and other outreach activities should be established. there is also need to improve the socio-economic status of the populace especially women, youth and children through training, provision of qualitative education, health and humanitarian services, micro enterprise scheme and advocacy to replace jobless and idleness which in some cases emerge as a major factor that encourages prostitution in Muslim societies.

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